

THE Spokesman

THE VOICE OF THE MINORITIES

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'SACK DE MELLO'

N. C. S. I Members Appeal to Rajkumari

Searching Enquiry into Rs. 80 Lakhs Expenditure and Mismangement Demanded

New Delhi:—One hundred members of the fabulously rich National Sports Club of India, at a special meeting held in Bombay have in a special representation urged the Government of India to sack its President De Mello and immediately take over the management of the entire organisation, appoint another interim President and institute a searching enquiry into the working and the expenditures running to lakhs incurred with a short period

The Great Moghal and N. S. C. I. Empire

De Mello, the unchallenged Mogal of the Indian Cricket Board since its very inception was thrown out by the Bengal and U. P. groups two years back. Undaunted by this mishap, he succeeded in establishing an equally glamorous and much more extensive sports empire of N. S. C. I. Its collections run to nearly a crore of rupees which had been hurriedly squandered in establishing the National Stadiums at Bombay and New Delhi. No content or post audit had been done in a satisfactory manner nor are all of the other affairs of the huge National Organisation above board. The Club House at New Delhi which was scheduled for completion in November 1951 still awaits completion due to various differences of opinion with the Engineer-in-charge and President De Mello. The members all over India are becoming apprehensive of the whole scheme and this initiative taken by 100 members from Bombay is welcome. The honorary Patron of N. S. C. I. Raj Kumari Amrit Kaur is being urged to take quick action, remove De Mello and order a frame-rate impartial enquiry. It is anticipated that a searching enquiry would reveal many a hidden skeleton in the cloth covered up boards of N. C. S. I. Interesting developments are awaited in the coming weeks and the affairs of N. S. C. I. will strike head lines news in the near future.

Richmens' Close Preserve
National Sports club of India with the membership of about

10000, collected about 80 lakhs rupees since its inception. It has built a beautiful swimming pool at Delhi and two stadiums. Though Pandit Nehru has time and again urged the management not to make this national asset a close preserve of the upper classes of the country but to arrange its affairs that its benefits are enjoyed by the young sportsmen and enthusiasts who come from families of moderate means. But in spite of this friendly tip the management true

to their own class has not enabled the average citizen of India to enjoy the benefits of this National boon. The minimum cost of a single dip in the club swimming tank is about Rs. 2 per head—Rs. one as entrance fee, 4 annas for trunk, four annas for bathing cap and about 8 annas for bus fare.

A Real National Asset

It is high time say the members that the Government awakens to its real responsibility to the health and sports welfare of the country. They urge the employment of coaches to give free training to budding sportsmen and athletes of the country providing facilities through this club for further training abroad to its outstanding record holders.

World Sports and India

In the Helsinki Olympic 1952 against over 100 points scored by a small country like Hungary, India gained only 17 points and Pakistan mere 3. In the recent world Volley Ball at Moscow, though the Indian Team beat France, Italy and other 5 teams they could not beat a single communist country and were placed 7th in the list. This vast improvement brought about by State interest in sports has produced immediate results in all the advanced countries like USA, USSR and similar interest can produce good many world class sports in India and also enable us earn a place of honour in the world of sports.

7000 Famine Deaths in U. P.

Shameful Falsification of Govt. Records

New Delhi: Seven thousand men, women and children of Bharat Mata are already dead due to starvation and poisoning caused by hunger in Gorakhpur district in U. P., the home province of the Prime Minister and half a dozen central Ministers. Shri Shri Babu Lal Sakseena, Shri Sunderlal and Shri J. C. Kurnarappa all honest Gandhian Congressmen have revealed through their joint tour of the entire famine area that starvation deaths at the rate of one hundred a day are daily taking place in Gorakhpur.

What makes the famine conditions more pitiable and pathetic is the fact that people do not possess the means to buy food which is available in the free market at exorbitant prices. The unique tragedy of famine in plenty has resulted out of the gradual pauperisation of the rural population which has reduced them to utter

distitution and economic bankruptcy. People and women have sold away their cattle, land, utensils, doors of their houses and child they want to buy food. The deaths they meet are shared by more than one families of the house. Over

Govt. Falsifies Records

The corrupt U. P. Government officials conserved by the alarming death rate and fearful

One Lakh Skinny Skeletons

of the day of reckoning are suppressing all news of these starvation deaths and are trying to seal the entire famine area from the entire world. They are even committing unforgivable crime of falsifying

the official records showing Starvation Deaths in village registers. Typical example of these official forgeries is supplied by Mr. Buddha Ram Sub Divisional officer, Maharajganj Tehsil. In regard to the recording of starvation deaths in village registers he called the village Chaukidar and Sahapatti to the tehsil head quarters and threatened them with dire consequences unless they changed those official records. They were forced to change the entry under columns of cause of death from Bhooch to Borkhar. The secretary of the Gram Sabha of Borkhar Gabsena, Shri Pranamani has

given a written statement testifying these facts to Shri Sakseena and they have been forwarded to Pandit Nehru to see for himself the exploits of the Bureaucracy of his home province.

Week's Contents

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- ★ Parity-Foundation of Punjab Superstructure
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Home-Truths

Professor Mota Singh's home truth have caused such a flutter in the Congress doves that they are coming out with all sorts of disbelieved rejoinders. The well assorted chorus of abuse ranges from accusation like that Mota Singh 'the nationalist, the servants of his people,' is dead to imputation of baser motives. It is amazing how calumny hammers an honourable tongue tied yoked person if he happens to un-yoke himself, soars in the realms of truth and honesty and a result speaks out his mind.

This is precisely what the Congress caucus cannot stand. Hence Mota Singh the valiant is dead. Mota Singh is disappointed with being left out of the Ministry, so on and so forth. But the truth is that the honest in Mota Singh is disillusioned about these Congress communalists masquerading as nationalists. That Mota Singh has begun to see the justice of the Akali Dal stand and to be 'the Bull with no' of the Congress

But the person who has antagonized everybody is the grisly apologist of the Congress wrongs to the Sikhs is Shri Kairon. He has come out with a statement calling the parity demand as 'silly'. And he goes on to argue that how can 25% of the population demand 50% rights. That lets the cat out of the bag. Is this not a complete confession of communalism of the Congress that ministries are formed on the communal percentages of the communities. This is precisely what professor Mota Singh was attacking.

The parity demand is not based on communalism but its denial is and it is now clear that it has been shelved on communal grounds. Even Shri Kairon would find it difficult to wriggle out of it.

What is the parity demand based on. The parity demand is based on the honourable understanding reached between the leaders of the two communities that this slice of the Punjab in whose saving the Sikhs had a major share, belongs equally to the two communities and each would have equal share in the running of its administration. Who can deny that but for Sikhs insistence, the Punjab would not have been divided and the

boundaries of Pakistan would have been nearly 200 miles nearer Delhi. The Hindus had begun to follow the line of least resistance before the League intransigence and it is on record that their foremost leaders were only really anxious to save the Harijans Prant. Had that materialised where would have been the Punjab then?

In Pakistan it was the Sikhs effort which took its boundaries in where they are today and the British who partitioned the Punjab are still alive and their opinion can certainly be asked whether the Punjab was divided for the Sikhs or for anybody else. And it was got done at a tremendous incalculable sacrifice. Thousands of Sikhs laid down their

By
SCRUTATOR

lives, 40% of their population was uprooted, all their smiling colonies, gardens were lost and they were deprived of the darshan of their holy places. It was on these foundations that the East Punjab was raised. The partition of the Punjab, saved the Punjab States Hill States, portion of Bengal and Assam. The fearful of Muslim intransigence were taken out in the process. This was the service and the sacrifice which the Sikhs made and as a result the Parity in the Punjab was evolved. The gentleman's understanding even went further the Chief Minister's and the Governor's posts were to be held alternately by representatives of the two communities and that when one is held by a Sikh, the other would be held by a Hindu. There was to be complete justice amongst the personnel of the services and all other outstanding matters were to be taken up at the time of constitution making. It was on these solid foundations that the structure of the East Punjab was being sought to be raised. It envisaged the Sikhs and the Hindus as equal partners of the destiny put together by fate and by human design to make a new home and to forge new links but alas the communalist in the Hindu parties is breaking that gentleman's understanding and going back on his pigged word. He is beginning to count his numbers and feels he can by causing disruption in the Sikh ranks can become the sole owner of the structure that was being raised. But that is his short sightedness, his foolishness. The foundations belong

Parity—A Solemn Pledge

Sachars Shameful Betrayal

Traitor Kairon

The reported speech of Prof. Mota Singh at the Sikh Samelan at Ambala has resulted in frustration and confusion amongst the Sikh weather vane, turn coats, parasites and time servers of the Punjab. It is reported by the Tribune that Kairon, the Sikh Colleague of the Chief Minister Sachar went to the extent of calling the demand of parity as "SILLY." The man presumably wanted to brush aside the demand under this word camouflage. Sikhs despite of all their differences have been agitating against the cabinet disparity both publicly and privately. To them it is arbitrary, unjust and imposed. It is not sufficient to condemn it as communal and sectarian. It is a negation and breach of trust. It must mean to think why people like Prof. Mota Singh

un-Sikh attitude his ambitions and aspirations were deliberately butchered because he was pulling on the garb of a Sikh. The Sikhs as a community will not be misled by those who are in fact enemies inspire of their Sikh garb. Were not the Samdhan-wallas and Pahara Singhs "Sikhs". They were more traitors than Sikhs. It was not without any reason that Shakespeare wrote in the Merchant of Venice—

*The devil can quote Scriptures for his purpose,
As ev' a soul producing holy religions
is like a villain with a smiling cheek
A goodly apple rotten at the heart
Oh! what a goodly outside fairs!*

Renegade Mangal Singh

Another renegade and opportunist to have come out with a statement on the subject is a

Traitors and Renegades Join hands

should be forced to remind the congressites of a chain of broken pledges and promises. The Sikh Colleague of the man charged with disparity has neither love nor sympathies for the Sikhs. His only qualification is his long flowing beard. He is reported to have said that 25% of the population cannot demand parity with 75% of the population. Does not this calculation show that the man's brain is working on a communal line? Was it not "Silly" on the part of Kairon to run for the higher Gaddi when he knew that he was born in a class of people who fell under the category of 25% of the population and as such it was wrong on his part to think that 75 percent of the population would yield to his dreams? Are not such people kept on the Gaddis to say that the Punjabi Sutha would be formed on their dead bodies. Was it not "silly" when he miserably failed in his chase for a higher office? Inspite of the fact that this man is known for his anti-Sikh and

renegade Ex-leader and Ex-M.L.A. Central. He has come out to defend the Punjabi Mahasab. He was taken in as his responsibility to sit on judgement as to what is right and what is wrong. His statement in the Tribune of 27th September 52 has made interesting reading. If politics and weather cooking is a game worth playing, he has excelled in this art. It will require some time and calculation to find out how many times he became an Akali and how many times he converted to the Congress. He has been here, there and everywhere. He defends the man responsible for disparity and says that he is wedded to the secular ideals. But still interesting is the fact what he says that he has got some Sikh relations. Why worry? There is something in common between Mangal Singh and Kairon. The former's son Shri Trilochan Gill and the latter's son in law Shri Kanwaljit are close shaven patils. Both are born in Sikh families and both of them are Sabits perhaps the son of the former Sikh leader has learnt a lesson from the "religious" life of his worthy father. Are not both the Sachar defenders really fond of Hindu-Sikh alliances and amity?



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NOTES AND COMMENTS

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THE PARITY FORMULA

"What crimes have been committed in thy name liberty," cried in anguish Madame Roland of the French Revolution. "What crimes and sins are being committed in the name of Secularism and Nationalism," may well cry a detached observer of things in the Punjab. Is the Christian Bible we are told the devil quotes scriptures for his own purpose. We find that in order to brush aside the parity convention in the Punjab Cabinet, pseudo nationalists whom if we scratch, you find them deep-eyed anti-Sikh Samajists, are out to support their fellow-traveller and coreligionist Shri Bhim Sen in giving the go-by to a healthy convention which was calculated and designed to soften Hindu Sikh bitterness in the peculiar conditions of the Punjab. They beland the insane and they imagine that by their specious pleading they could dupa and fool others. Can't they see that the best proof of their professed secularism and nationalism would have been crystal clear and unmistakable if the Chief Minister of the Punjab had accorded more than 50 per cent representation to Sikhs and Harijans in the Punjab Cabinet? That would have demonstrated their magnanimity, their catholicism, their cosmopolitanism, their ardent nationalism, their laudable secularism. This they would not do. And they find virtue in smashing a convention which cautioned parity to minorities! This is their sense of fair-mindedness and large heartedness. They offered to make Jinnah the Premier of India but the Sikhs parity convention is intolerable, a veritable pest or plague to them! Nationalists, indeed! Had the Congressite communalists accorded a more than generous share to Sikhs in the Cabinet, they could have easily taken the wind out of Master Tara Singh's sails, stolen his thunder and won his ever lasting friendship. But the Punjab Mahasabhas masquerading as nationalists know how to feather their own oaks and to grind their own axes, no matter if the Punjab slake or swims. To cover their trickery and brazen-faced artifice and artistry, they dub Sikh Communalists! They pretend to see the mote in others' eyes, while there is a big beam in their own eyes! Physician heal thyself!

Now read Mary and I got the droll logic—and the odd rationale of these fantastic secularists and nationalists, Shree Puran Chand 'Aard', who is also an M.L.A. by the grace of God which enathematizing poor Prof. Mota Singh for his temerity in condemning the senseless demolition of the wholesome convention of parity in the Punjab Cabinet, sarcastically and Solomon wise dogmatizes thus: "A man who uses the word 'Parity' clearly shows that he is full of Communist ideas." How very wise! A Daniel comes in judgement! It reminds one of Dr. Johnson's queer logic which he used as a clincher and plaque by saying, "Sir, you are a fool." There could be no rejoinder to this sort of reasping.

Dr. Ambedkar well said in Parliament that democracy was yet a top-dressing on the Indian soil and he pleaded for a generous treatment of minorities. Mr. Sachar has improved upon this dictum by smashing the convention of parity which was a bit conciliatory to the aggrieved Sikhs. The political philosophers of the Punjab do not believe in the sovereign supreme virtue of non-violence, accommodation, compromise and understanding sympathy. They believe in getting from and not in giving to the under dogs! The haves must exploit the have-nots! In this vein says Late Raja Ram, M.L.A., "By disavowing the communal formula of parity Shri Bhim Sen Sachar has really nourished the tender sapling of secularism!" Magnificent logic! By according parity or by giving a generous or more than 50 per cent representation to the Sikhs, the sapling of secularism would have withered! "Talis I utro, heads you lose," is their plan and policy—the instinct of pettifoggery money lenders!

The 'Tribune' is refreshingly restrained and concedes the Sikhs' plea that they smart and wail under the communalism, cloaked under nationalism in the Punjab. The words are meaningful: "Even conceding that we have a long way to go in the direction of inter-communal fair dealing, programs in that direction does not lie along the path of pet communal proportions" (Italics ours). May we ask the 'Tribune', if progress would be in the path of depriving the minorities of a generous treatment? Would that pave the way to mutual goodwill? Is it not the path of wisdom and statesmanship to allay the fears and suspicions of wailing and aggrieved minorities? Was not the Union of England and Scotland based on this sound principle? Let the 'Tribune' analyse the basis of the Sikh cry for a Punjabi-Speaking provinces. Must we give scope to accommodate, ingenuously and stimulate that spirit of frustration? Let the 'Tribune' pause and ponder.

We are glad that Prof. Mota Singh has been spattered with some acid and blistering epithets by his fellow nationalists of the Punjab brand. When he abuses M. Tara Singh and unjustly maligns Akalis

PEACE STUNT

The Communist Peace Stunt has been exposed by the President and Secretary of the Bihar Peace Congress M/S Shatagan Singh and Kedar Nath Sinha. Announcing their resignation "they have stated that they were convinced that all India Peace Congress is a partisan movement dominated and controlled by the Communist Party of India whose true objective is not the promotion of goodwill among nations but promotion of Communist interest and propaganda."

The real aims of the peace movement "are not to further the cause of world peace but to rehabilitate the discredited Communist Party of India in Indian intelligence and the gullible masses. The peace movement has introduced many a seasoned Communists in accepted leadership of the people and through their prestige helped them to propagate their party programme through the Peace Platform. Their timely resignation and exposure has gone a long way in opening the eyes of those who are still living in a fools paradise and who consider this peace stunt as a non-party movement. The manner in which signatures are collected and forged is a well known fact."

It is in fact a movement to immobilise preparedness of democratic countries and provide time and opportunity for USSR to equalise her war potential to the level of Democratic Nations.

It is high time that all peace loving people should expose the hollowness and barrenness of their peace stunt. Let its real Communist character be understood by masses. Surely the masses never needed these peace stunts to make them peace minded. In fact the Indian masses were never war-minded for not one of the last two world wars were fought on our soil. The masses of no country are war-minded, they agree to war to save their national integrity, in which case no peace appeals can be of any avail.

A few contradictions in the poorly attended, All India Peace Conference staged at Jullunder will make an interesting reading. Dr. J. C. Kumarappa pleaded Economic Patriotism through boycott of all foreign goods but the internationalist

Dr. Mula Raj Anand like a true communist ridiculed this idea of economic patriotism as rank nonsense. As usual it poured hymns of praise on the achievement of Russian and Chinese Governments and called upon the peace loving Indians to rally round the Soviet bloc in an all out war on imperialism. The anti climax of the Peace Conference was provided by Dr. Aazad who was thunderously cheered when he declared, "I have no belief in non-violence, the present government can be overthrown only by an armed revolution and called upon fighters of Peace Movement to organise themselves into 'Gurilla squads' and take up arms against this National Government."

We cannot help quoting the following passage from the speech of Waldemar Kocher a French Communist leader delivered on October 6, 1950.

"We can be certain that a year of guaranteed peace year unified to the utmost the Soviet Union to reinforce its army and those of the Popular Democracies. It is to permit the rearmament, this development of Soviet Union's strength as the strength of the Popular Democracies, that we must continue our propaganda in favour of peace. It is this movement for peace that will undermine the imperialist armies and delay of the outbreak of war."

Do you not see that this is the best means of destruction of our East? Soviet will chase the Government and the imperialist say nothing to this matter. See how important it is to do this action in favour of peace."

Graham Report

Mr. Graham has produced the proverbial mole after moving a mountain. The conclusions of the Graham report were a foregone conclusion to discerning Indians. We were convinced of our fair stand but were not sure of the corresponding strength of will and integrity on behalf of U.N.O. Instead of viewing it as a purely local issue and treating it on strict merits they made it an international political issue. They tried to use it as a weapon to win the everlasting support and gratitude of Pakistan by

he is lauded to the skies and patted on the back. But when he has the courage to say something which favours the Sikhs' cause he is vilified! This is their idea of fair-dealing and clean politics? Let it serve as a lesson and a warning to S. Moha Singh and his fellow-Nationalist Sikhs. Let them beware of anti-Sikh snakes in the grass under the cloak of mealy mouthed nationalism and secularism in the blessed land of the Punjab. Let them not fall into the trap. They are not Sikhs' friends, nor do they wish the Sikhs well. It is not for nothing that the Sikhs abuse and smack and cry for a Punjabi-Speaking provinces where they and their traditions and culture would not be erased and crushed out of life by subtle manoeuvres and satank strategy. The Sikhs dread being swallowed up by being encompassed in the spider's web. They would do all they can to escape this fate. Their struggle has no other meaning.

completely mauling the problem which to UNO as an agency was transformed into a co-assessed and was placed in Dock with Pakistan. They wanted to grant Pakistan an inherent right to keep their forces in occupied Kashmir and also to limit the security forces posted by India. Surely India could not take such an untenable stand and risk the security of Kashmir by withdrawing its forces. So the Graham Mission has failed. We only want the India Government to keep its firm stand and advise the UNO to take a more realistic stand.

New Punjab Taxes

The total one day protest strike of the entire business community of Punjab against the new sales Tax and Inter-operators against the Traffic Tax has been the most outstanding post election event. Happily almost all political parties except the Congress associated with the business community and the Truck Operators in making their voice of protest against these oppressive acts. Though a partial compromise on the two acts has been made with the Government, the taxable limit has also reduced from 30,000 to 20,000. Every businessman who sells commodities in Punjab is affected even though his sales may be less than 100. The brunt of the protest falls upon the small traders who are mostly importers because Punjab is mainly a free market and does not manufacture much goods. Since most of the traders are Refugees the Punjab Government should take a more lenient view of the matter and strictly follow the law. The Akali Party supports their views and the tax should be completely abolished. The new Purchase Tax and the imposed at the first

and glory to Bhai Sahib! He is nearing eighty and yet his face beams with radiant health and he keeps up his ambrosial Kirtan at times for 48 hours at a stretch. We wish him the length of days a Methuselah. He is doing very useful work, indeed.

Let Pakistan Pause And Ponder

Pakistan takes itself on being the largest Islamic state. We often wonder, if what the non-Muslims in West Pakistan have suffered and what they are suffering East Pakistan are indeed, an index to the core of Islam. In contrast to Pakistan's way we find a ray of cheer and a beam of hope in the refreshing words of General Naguib of Egypt:-

"Make no distinction between the various classes and the various elements of the nation. I don't want you to say: This one is a Muslim, this one is a Copt and this one is a Jew. We are all Egyptians and consequently, we should all be treated equally."

Perhaps Egypt is an Islamic country? Or perhaps, can behave more decently for not being the largest (and meanest) Islamic country? Feroze Khan Noon, the All-Mighty Governor of East Pakistan England's prize-boy and Hindus great friend who foretold as of the re-birth of Hinduism and Charges Khanam, knows better. This is his idea of Islam.

Forcible Pakistanist Occupation!

How is it that Pakistan is over the aggressor? We are told that the Pakistan Police has forcibly occupied an area of 200 acres of land including a small village on the Amritsar border.

What was the India police doing? Shakespeare well said, "Rightly to be great is not to stir without great argument but greatly to find quarrel in a straw, when honour is at stake." Pakistan is no believer in decency. Bluff and bluster and bullying is their first and last weapon. In such cases, soundness is the only corrective. Constant posturing by Pakistan is bound to lower India's national morale and prestige. This must not be allowed.

Muslim Zones?

We hear of Muslim Zones in Delhi, wherefrom we are told Hindus are being squeezed out. To create Muslim Zones is to invite constant communal trouble. One Pakistan is enough. Let us not create Pakistan at India's metropolis. If Hindus and Muslims live together, they behave as brothers but if and when and where there are Muslim Zones in towns there are inevitable communal riots and disturbances. Let us guard ourselves against this misadventure. Our past experience should suffice us.

Disintegration Of Hyderabad

The Premier, as was to be expected from a person of his antecedents, is the disintegration of Hyderabad. He would never, never displace Muslims, much less the Nizams or his own Muslim constituency keepers. And so Hyderabad must remain a buffer zone for Pakistan's mischief. If parts of Hyderabad are integrated with the contiguous states on a linguistic basis, it would be a blow to the Muslims who would learn to live as brothers and not as aliens.

Nehru Bungles

"On the very day that an All-party Committee was collecting money from the citizens of Bombay to help liberate a coloured people from the soldiers of an alien imperialism, a party-President, in his role of Prime Minister, was making the chosen admission that his Government was permitting the recruitment of soldiers, on Indian soil, for the suppression of yet another coloured people by yet another colonial imperialism."

"This admission and Pandit Nehru's subsequent explanation, aside as a snook to all those who like to believe that Free India is doing every thing in its power to further the freedom movements in Asia and Africa."

"The facts as presented are unimpeachable. On June 12, in reply to the budget debate on the External Affairs Ministry's grant, the Prime Minister vehemently denied the Opposition's contention that the Government of India had given Britain special facilities to recruit eight Gurkha battalions on Indian soil. On August 3, as a result of nobility given by a section of the Indian Press to this denial, the Prime Minister contradicted himself and told the House that an agreement had been made with the British Government to supply Gurkhas on the very eve of Indian independence. Since that time (May 1947), India has sponsored the cause of Indonesian independence among others and is about to argue on behalf of the Moroccan and Tunisian peoples before the assembled United Nations of the world. And all this time, human cannonfodder is being collected in India and shipped across the seas so that British planters may still continue to rule over Malaya. Here is an inconsistency that gives the lie direct to our pretensions as a freedom-loving people. Here is an agreement, made by the undisputed leader of our own liberation movement, that brands us before the world as a nation of cross hypocrites."

A quick-tempered man, he is quick to accuse the opposition of exaggerations and terminological inexactitudes. He is even quicker to give vague answers on behalf of other ministers, his own colleagues, and thus shake the faith of Parliament and people in the ability of other members of the Union Cabinet. At the same time it is now proved that Pandit Nehru is, himself, not very sure of his facts and that he suffers from convenient lapses of memory. How else is the June 12 denial to be explained away? And how are we to explain to ourselves the fact that we ourselves gave sympathetic consideration to the Nepali people's struggle to free themselves from authoritarian Rana rule while, simultaneously, we encouraged some of them to hire themselves out as lackeys of another authoritarian regime."

The Management of

The Spokesman Weekly

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On the auspicious birthday of Shri Guru Nanak Devji, which falls this year on the 1st November 1952.

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England Has Armed Pakistan Against India

According to press reports, the American Ambassador to Pakistan was asked to come to Washington recently, in order to report on Pakistan's "foreign policies, her internal politics and her economics."

Pakistan is only a young State, not more than five years old. However, it was already managed to become quite a nuisance on the international scene. Now that China's red armies are massed on the borders of Pakistan and India, prepared to invade the border provinces, it is not at all surprising that our (American) government should desire to obtain first-hand information as to what is going on in that area.

During the few short years of its existence Pakistan has conducted one intrigue after another. Recently she has played an unsavoury role in the Tunisian affair and has been quite persistent in her attempt to impose her demands and the demands of the Arab countries on America and the world. At the same time, the whole of South Asia is being kept in a state of suspense by Pakistan's so called "difference" with India and Afghanistan and by her own inner frictions with East Pakistan and the Northwest Frontier Province. On top of that, it has recently become apparent that this Moslem Republic is suffering from an economic crisis that may cost America millions of dollars.

Is it any wonder, then, that Washington desires to get a clear picture of economic and political conditions in that new country? While we do not have the report by the Ambassador, we may, from the facts before us, obtain some idea of conditions in that country which presumes to play a pivotal role in the UN and the entire Middle East.

Pakistan is a protégé of the British Empire. Without England's help to the famous "Moslem League" of India, which created the Republic of Pakistan, the Pakistanis would have never been able to break away from India and obtain independence. For centuries the people of present day Pakistan have lived together with the people of India as one nation. Together they have struggled for liberation and together they have developed India's social and economic life. The only claim of the Moslem League for a separate state was that the Moslems pray to God in a different way.

England always considered the Moslem League her own "pet baby". From the moment Pakistan was born, the Labour Government supplied her with weapons and ammunition, with tanks and jet-engines of the very best and latest design; accepted Pakistan in the "sterling family" and made her a

member of the British Commonwealth.

It is not important to delve here into the motives for England's conduct. In India, Great Britain has always followed the policy of "Divide and Rule". By showing friendship to the Moslems, she succeeded in keeping the Hindus down. We may assume that by creating a puppet state in South-east Asia, British diplomacy had hoped to gain the friendship of the entire Moslem World.

But whatever the reasons, as soon as the State was founded, even before it was definitely established, it immediately began to weave a cloth of intrigues on the international arena, trying to get allies and forming blocs with other countries. Its leaders immediately became close associates of the Arabs and the other Moslem

economic level of the country.

The internal conditions of Pakistan are also in a very precarious state. One reason for the internal stress is that the country is geographically divided into two parts, East Pakistan and West Pakistan, separated by a thousand miles of Hindu territory. And it cannot be said that under these conditions the two parts are working in full harmony with each other.

At the present moment the language question has become quite acute. Karachi desires to impose Urdu as the language of the entire country, but the inhabitants of East Pakistan maintain that Bengali is their

native language and demand official recognition for it. There have been reports of disorders as a result of the language conflict. These disorders are still continuing. Demonstrations and counter-demonstrations are of frequent occurrence; blood has been shed; curfews have been ordered and the streets are being patrolled by the army.

In connection with this state of affairs, it would be interesting to read what the Prime Minister Khwaja Nazimuddin, has to say about this conflict. At a press conference in Karachi he made the following statement: "As I see it, the language question could cause serious strife between the two parts of our country. If these differences are allowed to continue and grow, it may lead to a serious conflict between us. I feel that in connection with this

America cannot & must not do it

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And he prophesies: "Some day, when real chaos emerges out of chaos and the people of Pakistan become aware of the foundation of their country, the leaders of the Moslem League shall have to pay the price of treason. We then look forward to an era of peace, understanding and true co-operation among the countries of Asia."

These words have a special significance just because they come from a Moslem view.

The correspondent of New York Times in Karachi, Michael James, cabled to his paper the following about Pakistan's economy:

"Pakistan is finding it extremely difficult to sell her raw material on a glutted market. Her principal export of jute is hardly moving. Her long staple cotton very slowly and short-staple cotton not at all. Economic experts believe Pakistan will probably need considerable aid from the United States, something that has not been necessary before."

Thus, it would appear that the report brought here by the American Ambassador, Mr. Avra M. Warren, is part and parcel of a plan to promote the aid that Pakistan hopes to obtain from America.

At this point it is interesting to note that only a few months ago, the Government of Karachi published a report that its budget has been balanced and that its financial position is on a solid foundation. And now, Pakistan is calling for a hand—for help!

Of course, one reason for this crisis is probably the fact that the Korean front does not need now as much jute for

(contd. on page 8)

B:

ARNOLD K. ISREELI

province should become part of the Republic, but it appears that the people of Kashmir haven't the least desire to join this Moslem country. The problem had been taken up by the United Nations, which sent a mediator to that part of the world, but with no evident results so far. The Legislative Assembly of Kashmir decided to join the richer and more peaceful India, but the government of Karachi refuses to accept this decision.

In the meantime, as a result of this situation, India is forced to maintain a large army on the borders of these provinces, spending a goodly sum on it, instead of using this money to save its own population from starvation and to raise the

language question, which concerns the entire state, and may endanger its existence, I have the right to ask your full support.

Certain circles in India have expressed the conviction that East Pakistan will eventually be forced to rejoin India, because that province, they say, has gained nothing but trouble from the partnership with the Karachi politicians. Perhaps these people are somewhat too optimistic regarding the future of East Pakistan. It would therefore be of interest, I believe, to read the opinion of a young Moslem on these matters. Zahid Mahmood comes from India and is a student at Columbia University. Once recently he presented an essay

Studies in Communism

Communism : Philosophy of Human Baseness

No Social Reconstruction without Human Reconstruction

(By Jagadgurukash Narayan)

We reproduce below a brilliant analysis of Materialist Philosophy of Life given by the great socialist leader J. P. — Editor

To days gone by men tried to be good impelled by some higher moral force in which they believed; and goodness meant such things as truthfulness, honesty, kindness, chastity, unselfishness. Men felt that it was the highest moral duty to try to be good. Whether they succeeded in their trial, or whether they tried at all, was a different matter. The important point is that society provided every individual with the motive to be good: it was the command of religion, of God; it was necessary for one's highest growth, for self-realization; it brought peace and supreme happiness; it brought salvation, freedom from births and deaths.

In present society, with the aid of religion gone, faith in God gone, moral values discarded and weights of the dark ages history, in short, with materialism enthroned in men's hearts, are there any incentives to goodness left? Indeed, has the question any relevance at all, to present facts, problems and ideas of human society?

I hold emphatically that no other question is more relevant

to that of what may be described as the ethical climate of present society. Men everywhere are engaged, in their different way, in creating a heaven upon earth in remaking, refining, perfecting human society. These efforts, even the most idealistic and ambitious, such as communism of its original conception, seem however, to be shipwrecking on one obdurate rock—human baseness. It is clearer today than ever that social reconstruction is impossible without human reconstruction. Society cannot be good unless individual men are good, and particularly those men who form the elite of society.

Here then is the crux of the modern problem. Men wish to create, if not an ideal, at least a good society. Modern science and technology make that task far easier than ever before. But men lack the tools with which to make themselves. And the ideas are forgotten, and they begin to fight for power, position, spoils, bringing down the whole edifice of the new society.

Therefore, the problem of human goodness is of supreme moment today. The individual asks today why should he be good. There is no God, no soul, no morality, no life hereafter, no cycle of birth and death. He is merely an organisation of matter,

fortuitously brought into being, and destined soon to dissolve into the infinite ocean of matter. He sees all around him evil, success, corruption, profiteering, lying, deception, cruelty, power politics, violence. He asks naturally why he should be virtuous. Our social norms of today, and the materialist philosophy which takes the abuse of men, answer him he need not. The cleverer he is the more gifted the more courageously he practises the new morality; and in the tails of this amoralty the dreams and aspirations of humankind become warped and twisted.

For many years I have worshipped at the shrine of the godless—dialectical materialism which seemed to me intellectually more satisfying than any other philosophy. But while the main quest of philosophy remains unsatisfied, it has become patent to me that materialism of any sort robs man of the means to become truly human. In a material civilisation man has no rational incentive to be good. It may be that in the kingdom of dialectical materialism, fear makes men spurious, and the Party takes the place of God. But when that God himself turns vicious, to be vicious becomes an universal code.

I feel convinced, therefore, that men must go beyond the material to find the incentives to goodness. As a corollary, I feel further that the task of social reconstruction cannot succeed under the inspiration of a materialist philosophy.

It may be asked if any social conditioning is at all necessary for men to acquire goodness. Is not man essentially good? Are not most men in every society decent?

Yes and no.

Man is a socio-organic being; he is partly the product of "nature" and partly that of society. What man is by nature cannot be said with certainty. Indeed, the very concepts of good and bad are super natural or super-organic. There is nothing good or bad in nature. Human nature apart from the instincts of self and race preservation, is most likely of a natural character which acquires moral tones in accordance to social conditioning.

It is true that in every society most men are decent and

good. These men go through life without being called upon to make any vital moral judgments. Their routine of life runs within narrow codes, and custom and tradition answer for them the questions concerning right and wrong.

But, firstly, these harmless decent men are apt under social stimuli to turn suddenly wild and vicious. Decent Hindus and Muslims, living peacefully together, don't hesitate, as we know to our cost, to fly at each others' throats when the social passions were aroused.

Secondly, what is vital for the character of society and for the direction of its growth, is not so much the character of the inert mass as that of the elite. It is the philosophy and action of this group of the select that determine the destinies of men. To the extent the elite become godless or amoral, to that extent evil overtakes the human race.

Let me hasten to remove a possible misunderstanding. I do not mean to suggest that all those who profess a philosophy of materialism are vicious nor that all non-materialists are good. But what I do assert is that there is no logic in materialism for the individual to endeavour deliberately to acquire and practise goodness. On the other hand, those who go beyond matter will find it difficult to justify non-good.

Non-materialists—I am using this negative phrase because I have no particular school of mind by rejecting matter as the ultimate reality, immediately elevates the individual to a moral plane and urges him, without reference to any objective outside of himself, to endeavour to realise his own true nature and fulfil the purpose of his being. This endeavour becomes the powerful motive force that drives him in his natural course to the good and the true. It will be seen as an important corollary of this that only when materialism is transcended does individual man come into his own and become an end in himself.

England has armed Pakistan

(contd. from page 5)

sacks, the only real product Pakistan is exporting. Another reason is that England has probably ceased to be lavish with its financial aid, as it was in the first years of the State's existence. This is due to the fact that England is now not as flush with funds and also that she is probably no longer very enthusiastic about her Pakistani friends, in view of their behaviour in the international field and at home.

Pakistan then, is becoming more and more of a headache to the statesmen of the world.

Along with Mr. Warren, Mr. Chester Bowles, the American Ambassador to India, also arrived in the United States for consultation. Mr. Bowles has been trying for some time to carry through a project for assistance to India and both Ambassadors will take up these matters with our State Department.

India, however, is an entirely different matter. It may be taken for granted that in the course of the next several years, India will surely be in a dominant position in Asia. India rich in natural resources and its industrial development has made considerable progress. Its farmers and artisans are willing to learn the new methods of production. Besides, the Hindus are peaceful and highly moral people.

Pakistan is poor, the population is ignorant and feudal. The Government has involved the country in intrigues and wars. The main justification for Pakistan's existence as a separate state was its particular religion, Islam. But there are more than forty million Moslems living in the rest of India and not only do they live in peace and contentment with their Hindu neighbors, but they occupy the positions in the country. They are members of the Indian Cabinet, leaders in ruling Congress Party and close friends of Mr. Nehru.

Washington will certainly have to weigh the matter very carefully before deciding whether it pays to support such a government as that of Karachi and to what extent such aid should be given. American statesmen must bear in mind the interests of India. England has armed Pakistan against India—America cannot and must not do this.

Men's Chief End—Socrates' Death

Firm Faith in God and His Goodness

"When I was young, Cebes, I had a prodigious desire to know that department of philosophy which is called the investigation of nature; to know the causes of things and why a thing is, and is created or destroyed, appeared to me to be a lofty profession; and I was always agitating myself with the consideration of questions such as these:—Is it not most evident to you that by the side of other animals men live and move a race of god-like nature excellent, in beauty of body and soul supreme?"

"Men's chief end" is decided by his nature. If his course is to be personal self-realisation can only mean knowledge. He is not called upon to determine, "not to live but know": for him knowledge is life, ethical and practical as well as mental life. What knowledge is this which can effect so much?

He found the life of the city to be his teacher. His school was Athens. "I am a lover of knowledge," he said "and in the city I can learn from men, but the fields and the trees can teach me nothing". No man was farther from the mood expressed in Wordsworth's lines:

"One impulse from a vernal wood

May teach you more of man,
Of moral evil and of good,
Than all the ages can!"

His delights, like Wisdom's, were with the sons of men: men of all sorts and conditions, mechanics, sculptors, poets, politicians, teachers, all were of interest to him, and from all he gathered matter for philosophic thought. "He was always in the public eye, for he used to go early in the morning to the public walks and gymnasia; and when the market was full he was to be seen there, and the remainder of the day he was always where he would meet most people."

"Tell me," he (Socrates) said to Euthydemus, have you ever been to Delphi?"

"Yes, certainly; twice," said he.

"And did you notice an inscription somewhere on the temple 'know thyself'?"

"I did."

"Did you possibly pay no regard to the inscription?" or did you give it heed, and try to discover who and what you were?"

"I can safely say I did not," he answered. "That much I made quite sure I knew, at any rate; since if I did not know even myself, what in the world did I know?"

(This easy scepticism proved the ruin of Euthydemus).

In this self-knowledge is the secret of blessing and success in the handling of human affairs,

and of right relationships with others. The true starting-point is to test one's capacity, to distinguish bad and good. This is a matter requiring true insight.

The beginning of this knowledge coincides with the discovery of One's own ignorance.

"Know thyself" is, in the Socratic discipline, the first commandment with promise of

result. The play of our intelligence upon our nature is the beginning of wisdom. Any true admission of ignorance, the faintest consciousness of having been on the wrong path can turn the starting-point of a truer method of search.

He believed in prayer for good in general, leaving God to decide what particular good should be for him. "His formula of prayer was simple: 'Give me that which is best for

me' for, said he, the gods know best what good things are, to pray for gold or silver or despotic power were no better than to make some particular thing of one's state in battle or any such thing the subject of prayer, of which the future consequences are infinitely uncertain."

As described by Xenophon: "Beloved Pan, and ye other gods who here abide, grant me to be beautiful in the inner man and all I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the gods can bear." The service of God was living righteously without this neither prayers nor gifts were of any avail. A man's life work was a religious ordering. Allowing for the Hellenic cast of thought the emphasis on the intellectual and aesthetic aspect of conducting a service of heart, expressing their life devoted to righteousness.

For Socrates himself was advising his friends in important crises to adopt the method learning the Divine will, personal sign was apparently found a sufficient guide. This "divine something" seemed to take the form of the warning inner voice which was with him through life, restraining him from mistaken action sometimes in social matters.

"Strange indeed was my conduct, O men of Athens, if I, who, when I was ordered by the generals whom you chose to command me at Potidaea and Amphipolis and Delium, remained where they placed me, like any other man facing death. If now, when, as I conceive and imagine, God orders me to fulfil the philosopher's mission to searching into myself and other men, I waver to desert my post through fear of death or any other fear, and I might justly be arraigned in court for denying the existence of the gods if I disobeyed the oracle because I was afraid of death, fancying that I was wise when I was not wise."

It was in 399 B. C. (April) that these general and special tendencies of opposition to the teaching of Socrates culminated in his trial and death. An indictment was brought against him by Meletus, a tragic poet; Lycon, an unknown rhetorician; and Anytus, a democratic leader. It ran thus: "Socrates is guilty of criminality, in not believing in the gods that the city believes in; secondly, in introducing other new gods; thirdly, in corrupting the youth. The penalty due is death."

In the apology the tone of Socrates is hesitating and doubtful. (Contd. on page 11)

Guru Govind Singh's Miracles

(The Late Prof. Puran Singh)

Guru Nanak teaches the surrender of self and yet puts a sword in the hands of his disciple to be a free man. They of the old more non-violent Brahmanical ideals of the imperial kind of peace and purity fail to understand Guru Nanak when he rides a white steed as Guru Gobind Singh and a thousand swords rain their flashes.

The very intensity of the Life of the Spirit makes all our descriptions and definitions miserable, and it is the life of the spirit that must contradict itself in opposite directions and planes of thought and action to be alive. Only some purified elements of particular poses of spirituality can be comprehended by one particular set of mental concepts about reality and truth. The inspired life in its living movements must ever baffle our eternal definition and views and viewpoints of it.

Guru Gobind Singh is Guru Nanak at the climax of his spiritual glory. And those who learn deep of the spirit of Buddhism as engrained on the face of Yamoro of Japan can appreciate the loftiness of spiritual life which is the holy shadow of Guru Gobind Singh on the horseback.

There are many illustrious occasions in history when this spiritual phenomenon of Guru-consciousness entering into the Disciple-Consciousness has cleansed the personality of the disciple from within and made of the disciple a veritable God. Mary Magdalene was thus healed. To me, no other healing of Christ is so miraculous as the healing of Mary. The greatest miracle that a man of Simran performs is to heal the wounded soul, wounded by sin or grief, or by distress or by life which to serious minds is the greatest suffering of all. And then to seed it with the shining grain of faith, a very little grain that by its inner radiance so blesses the disciple that in utter thankfulness the disciple falls on

his knees and closes his eyes and says Mercy, Mercy, Mercy."

In fiction, the Bishop of D—, in "Les Misérables" so blesses Jean Valjean and orientates the direction of his soul. This one act depicted by Victor Hugo makes me think that Hugo understood the Christianity of Christ better than Tolstoy of Russia. The conversion of Sayid Khan, the Moghul General, besieging the Fort of Anandpur took place in the remarkable setting of a pitched battle, Sayid Khan, like the Hindu intellectuals and the Non-violents of today and all curious sentimentalists of all times, people who make of spirituality a clay-toy of their own mind doubted how Guru Gobind Singh could be spiritual as Guru Nanak. And Sayid Khan was still doubting when along comes Guru Gobind Singh riding direct towards him on his purple steed. And Sayid Khan points his rifle at the Guru, but the bullets miss. And Guru Gobind Singh addresses him thus:—Come Sayid Khan, what are the doubts you have?"

"Tell me about Jeyett," replied Sayid Khan.

"If that is the game and not war then put your head on my sword," said Guru.

Sayid Khan alighted from his horse and as he lay at the feet of Guru Gobind Singh, the swordsman touched him with the sharp edge of his spear. That touch was enough. Sayid Khan was converted. And Sayid Khan went towards the Himalayas renouncing all, to celebrate the spiritual Ait of Guru's Simran. And thousands were so touched by the Guru's arrow and made Ardhanta. Guru Gobind Singh, made not only men but high spiritual geniuses. He was in love's ecstasy when on the horseback.

The spirit of the Sikh that flashes now and then in the Punjab is the remnant fire of the Guru's bosom.

War against Human Sharks and Medical Murders

State Hospitals, Hoodlums Paradise

Need for a new Code of Honour and Medical Ethics for Indian Doctors

State hospitals in democratic countries are a boon to the citizen. With increasing cost of living, rising unemployment, adequate medical relief cannot be afforded by a middle class wage-earner. Due to his inability to provide a proper protective and wholesome diet in his family and also to house his family in an airy comfortable apartment the tendency to sickness in the family has also increased in big cities. An early check to disease is not often effected due to bigness of the only wage-earner male of the family and for fear of exorbitant charges of private treatment sitting round the

Only when the malady assumes serious proportions and family gets exhausted and anxious do they rush the patient to the state hospitals. The treatment Doctors do not have succeed in advanced stage illness. This partially explains a high mortality rate of patients admitted to State Hospitals. But this does not mean that the State or the Senior and Junior Staff of the hospital stands acquitted of all responsibilities of Hospital Deaths. A large number of them mortally ill rather than natural deaths. The cause for these deaths can be detailed under four heads.

Hospital Equipment

Our state hospitals are most ill-equipped hospitals in the world as far as the medical supplies are concerned. Medicines constitute hardly half percentage of total expenditure on patients. And it is medicine that makes the patient well. Medicine forms an item smaller than food supplied free to the general ward patients. It would be better if food be eliminated or provided on payment except to really needy patients and grant for medicines increased. This would also eliminate good deal of Food Robbery practiced by the hospital staff on Free Hospital Food. But the most unfortunate feature of our state hospitals is that a major part of this meagre supply of medicine does not find its way to heal bonafide patients. It is either whisked away by the store officer into the open market, or goes to the private clinics of the top Surgeons/Physicians. And even the medicine administered in hospital wards goes to the throats of private ward patients sent by patrons, bosses or the influential and rich gentry of the city. The poor patient unable to afford the latest specific remedies has

to submit to a slow death made painless by sedatives and slow acting cheap medicines. The hospitals must be equipped with latest drugs like penicillin, streptomycin, chloromycetin, etc. and which can be dispensed to poor patients free.

Hospital Beds

The number of beds in state hospitals is ridiculously below requirements. The Irwin Hospital Delhi the city's major hospital had a strength of 300 beds when the population of Delhi-New Delhi was 8 lakhs and now with the population swelling up to 18 lakhs the strength is 450 against a requirement of 2000 needed for the metropolis of the country. The expenditure on Police in Delhi alone is more than 10 times during last 10-15 years and is planned to be doubled but expenditure on state hospitals has not even been doubled. In the absence of funds for new beds we should put up a few hundred beds in simple insulated sheds in the extensive space surrounding the hospital. In a poor country like India the Building should be minor item and not swallow the bulk of the allotment for Hospitals/Schools and other public welfare work. It would not add much to current expense as the real staff which runs the state hospitals consists only of Nurses and House Surgeons who are a very unexpensive item in hospital expenditure. In advanced countries even we have simple wards but their capacities vary from 2000 to 5000 beds.

Not Enough Nurses

Rajkumari Amrit Kaur departed from usual practice by candidly stating the reasons for the extreme shortage of volunteers for the noble and selfless profession of nursing. Speaking at the recent conference of a Trained Nurses Association of India she said that "few people realized the long hours worked in trying conditions by nurses in hospitals and yet the Governments concerned have in the case of this profession not conceded the principle that the labourer is worthy of his hire. Salaries are mere pittance. They lack decent even tolerable living conditions."

More girls would come forward to join if the facilities are honourable. After this case would be heard about "unreasonable prejudice" against nursing. Speaking of understaff hospitals she said "the number of nurses is far too small to make any real difference to the

well-being of the patient. The Bhoré committee surveying the whole field of medical welfare declared that number of nurses employed in hospitals 'reflects a state of affairs which would not be tolerated in Europe or U.S.A.' In these countries there are two nurses for 5 beds. On this basis the total number of nurses in some provinces would hardly staff one hospital with 500 beds. In a country where 20 lakh people die of malaria and 5 lakh of T.B. needs 20 lakh trained nurses against less than 10 thousand. Improved educational standards, better organized examinations and little improvement in salary, allowances, status recommended by the Health Minister are met with apathy of the Governments reluctant even to appoint nursing apprentices. "The increasing of beds would be futile" said Rajkumari "unless a simultaneous increase in number of nurses is effected. It is no wonder therefore that our state hospitals are notorious for the callous treatment to patients which results in a scandalously large number of preventable deaths and has earned for state hospitals the notoriety of Transit Camps to Death. Scores of patients die for want of emergency aid unavailable from tired and too few nurses and their death even is not reported till hours later."

Human Sharks and Visiting Doctors

The foul and the most malignant soft in our State Hospitals are the Honorary Visiting Surgeons and Physicians. These human sharks are devoid of all human sympathy. After repeatedly seeing human misery of patients and the desperate conditions of relatives they have become hardened crooks and have learned Monetary Extortion to a fine Art. The remnants of British Exploitation system are among the most shaded class of social blood hounds still enjoying social prestige and adoration without making the least sacrifice of time and money. These scholar-hoodlums are the most anti-national sector of our respectable society. In a poor country like ours these capable specialists should be angels of mercy and healing and should impose a voluntary ceiling on their earnings. They can earn an ever lasting gratitude of the suffering humanity and be honoured as most respected leaders of society. It is true that in all state hospitals we do find a

number of such ideal servants of humanity who though austere and strict do look towards the welfare of the patients and are specially considerate in pointing out supplying free medicine from their own resources. But do not the majority of them need a thorough heart-searching and need setting their whole life goals on new plane? After all financial success is not the be all and end all of human effort. We do need security but after minimum stability we should pursue our profession with altruistic motives. If they had been so inspired we would not have the ugly scenes of Lucknow where the dismissal of two doctors recommended by the Chancellor of the University for the former's criminal dereliction of duty is being resented by doctors. The doctors must revise their code of Honour and Ethics and have their own professional code where all cases of complaint by patients should be scientifically investigated and the least negligence rewarded with severest penalty. In Calcutta a case of serious accident was refused admission to casualty department of R. G. Kar Medical College Hospital, because none of the doctors supposed to be on Emergency duty were present. The patient died in the ambulance while going to another hospital. In Irwin Hospital a patient of 2 years standing whose house was visited by most of the doctors concerned died without the relatives knowing of his death till next day. We must have either whole time doctors and an official citizen visiting board over all our state hospitals to check their scandalous mismanagement.

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Research in New Wealth in Wood

(By Jyotsna R. Malhotra)

At the gigantic and splendid laboratories of the Forest Research Institute and Colleges Dehradun, India's talented researchers are trying to turn wood into the nation's most promising industry.

Standing in the delightful countryside, five miles to the west of this growing city, the imposing buildings of the Forest Research Institute (FRI)—the foremost institution of its kind in Asia and the Far East—have during the last half century made a vital contribution to the development of green gold, the potential economic asset widely spread over one-fifth of India.

Wood is not only an essential commodity to the life of the country at large but is of vital importance to the millions who depend on it for fuel and as timber for their ploughs, bullock carts and other agricultural implements.

The FRI's main contribution has been to the development of forestry, use of forest products and more significantly to the development of the paper, plywood and sawmilling industries of India.

Originally founded in 1867 as the Forest School for training forest rangers—it has since graduated over 500 officers and about 2,000 rangers—the institution's research and achievements in improving Indian forests and industries dependent on them, have made it the only institution in the world that combines forest education and research in forestry proper and in forest products under a single authority.

Recognition of this has recently come from the U.N. Food and Agriculture Organization (FAO),

which has made the institution an international centre for the training of forest and research officers of Asia and the Pacific Region.

Forestry education and research is not all that the FRI is interested in. The spread of the Rajasthan desert has of late attracted considerable attention. The spread of the desert is diminishing the productivity of adjoining agricultural lands, and now under the direction of the FRI measures are being taken that this process be arrested in connection with India's drive to increase its food production.

In this connection, the Desert Afforestation Research Station at Jodhpur is being developed for the purpose of conducting studies, experiments and operations in desert control, particularly through the afforestation of the peripheral areas of the desert.

Though the FRI's buildings at Dehra Dun are comparable to the finest in the world, experts opine that its equipment is insufficient both with respect to quantity and the latest and most effective types. In order to enable the FRI to expand and improve its activities to fulfil its new regional role in Asia, the U.S. Technical Cooperation Administration (TCA) has entered into a cooperative project with the Government of India to provide additional and improved types of equipment to augment the present facilities for timber mechanics and other research on forest products. The TCA is also assisting in the development of the Jodhpur station.

The programme for the development of forest research and desert afforestation is a cooperative project—for the first phase of the programme the U.S. Government is making available \$104,000 (about Rs. 4,94,000) and the Government of India Rs. 2,08,000. The TCA has also agreed to meet specific requests for furnishing specialists without any cost to India, needed from outside the country. The salaries and other expenses of any of the technicians so employed by the U.S. Government will be paid from funds other than the Indo-U.S. Technical Cooperation Fund.

The FRI and Colleges is a Government organization under the control of the Ministry of Agriculture. Mr. C. R. Rangaswamy, Indian Forest Service, is the first Indian president of the centre.

From modest beginnings, this organization now employs over 60 gazetted officers and a staff of over 200 men. The majority of the technical men

are forestry graduates, but geologists, botanists, chemists, engineers, economists, statisticians, and others are also used.

The FRI does not deal in commercial processes of manufacture but it has been carrying on applied research in major wood industries such as paper and plywood. Also, considerable useful work has been done in the Silvicultural, Botany and Entomological fields.

The preparation of paper from bamboo is one of its outstanding achievements, and today about 16 paper mills in India are benefiting and utilizing the results and services of the FRI. Institute specialists claim that 3.5 tons of raw (bamboo) material have been made to "yield" about a ton of paper. If this phase of the work is developed, India will save crores of rupees annually which she otherwise spends for the import of paper and newsprint.

An achievement of the FRI, one which has received international recognition, is the development of the wood preservative "Ascu". Having been convinced of its remarkable good qualities, the Bell Telephone Company of the U.S., a couple of years ago bought the patent from FRI scientist Dr. S. Kameswari. Millions of Bell wooden telephone poles have replaced iron and steel posts throughout the U.S. and are coated with this preservative, a compound of arsenic and copper. It is claimed that timber treated with "Ascu" which has been patented in the U.S. As "Green Salt," makes it more durable as it protects it against decay, fungus and insects.

Experiments at the FRI have shown that campon, large quantities of which are imported, can now be made in India from a plant of the Tili family.

Also, the chemistry and uses of the fatty oil from the seeds of *Kavata* (also known as *Mohini*), have been studied. This oil has been found to be more useful than tung oil, an imported paint oil, which is in short supply. The *Kavata* is a common tree in Bombay, Beagal, Orissa and U.P.

The FRI have been able to suggest India substitutes for imported timbers required for specific purposes. The Indian *senior* can be used for pencils; fir, cypress and spruce for butter separators, and the mango tree for the manufacture of jute mill bobbins.

Plywood research at FRI has been of considerable assistance to the plywood industry in Calcutta which is engaged in the manufacture of tea-chests. India today imports plywood

shooks for tea-chests valued at about Rs. 2 crores annually from Finland.

FRI scientists have manufactured starch from tannery seeds. This has now given rise to a full-fledged industry which makes starch for using Indian textiles.

FRI provides a free consulting service to individuals and industries, which has been highly valued. Almost all the existing timber treating plants in India benefit from such advice while FRI seasoning experts have been responsible for the design, construction and working of almost every well-constructed seasoning kiln attached to the major industrial plants in the country.

The Dehra Dun centre's vastness is impressive. It is a self-contained "colony", with a "population" of about 5,000 living on its 1,400-acre premises. The New Forest estate, for that is what it is called, houses the two colleges attached to the FRI—the Indian Forest College and the Indian Forest Rangers College—except for one wing of the Rangers College which still continues in the old original building in Dehra Dun and a new branch now commenced at Coimbatore. The course of training extends over 2 years. The institution annually graduates about 35 forest officers and 75 forest rangers in two distinct courses, one emphasizing full theory and the other stress on the practical aspects of all forest works.

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Letters to the Editor.

It is not necessary that the policy of the paper should conform with the views expressed here by the writers. This column expresses the views of the readers only.

Translation of Sikh Scriptures

Sir,—The letter of S. Khushwant Singh published in the paper of 14th September, on the subject of the Translation of the Gura Granth, is timely. Recently there has been apparent, an increasing activity on the part of Sikh writers to render the words of the Gura into English which is symptomatic of an urge and a demand both, in writers and the public. The fast receding hopes in the politics as the redeeming activity have generated an inward attitude in the thinking section of the community. And thirdly the revelations recently made by a certain Sikh after a tour of the small Sikh colonies in America and other countries

the globe, about the spiritual thirst of the Sikhs settled outside India have profoundly disturbed all sincere Sikhs in the country. The issues which S. Khushwant Singh, therefore raises are really urgent.

People who have given some serious thought to the problem of the Sikhs and Sikhism seem to be agreed in their minds that the primeval sources of Sikhism the Gura Granth, must now be rendered immediately into at least English, Bengali, Hindi and Tamil languages. This is a matter of life and death for the Sikh community and its consideration should be a priority.

In my own humble way I and some other friends have done some work in this direction, but all men of good will and earnestness amongst the Sikhs must combine to create agency, for accomplishing this task and the intellect of the Community must be pooled in a common effort, the details of which cannot be worked out here.

This is the central issue raised by S. Khushwant Singh, and has my hearty and most earnest endorsement.

The second issue raised by S. Khushwant Singh is a corollary of the first, namely that authorised version of the Gura Granth must conform to accepted principles of translation which suggestion is unexceptionable. S. Khushwant Singh also mentions certain points of detail, such as whether the basic doctrine of the teachings of the Gura, the doctrine of Nam, can be suitably rendered into the doctrine of Name, and whether the *apbhramsh* idiom, taking the Name, is correctly rendered into English. I think a newspaper is hardly a suitable forum for deciding such questions of detail and I therefore refrain from joining issues with the learned Sardar on the point mentioned by him under this issue.

I unhesitatingly support the principle of this second issue as well.

Kapur Singh (I.C.S.)
Urgent

Sir,—We the members of the Jatha, most respectfully approach you with the request that the Gurdwaras at Nankana Sahib and Sacha Sauda awfully need repairs, as nobody has looked after these holy places of pilgrimage since the partition of the province. We may humbly state that if the most notable world-wide famous places of pilgrimage like Nankana Sahib, the birth place of Shree Gura Nanak Dev Ji, are not properly taken care of, the awful condition of the rest of the holy places such as Ruri Sahib at Kamanabad (Diall, Gujranwala), Shree Panja Sahib Ji, etc can better be imagined than described. We, therefore, humbly pray that steps may kindly be taken to do the necessary repairs to all these holy shrines and to look after them properly.

We hope you will dispassionately move the Indian Government to request the Pakistan Government to appoint some most responsible officers to look after these holy places of pilgrimage so that the feelings of the public may not be hurt in any way.

It is also requested that steps may please be taken for free access to Pakistan Gurdwaras.
Chauri Sarak Jagot Singh
LUDHIANA Sachdev

University for Pepsu

Sir,—Strange and invidious are the ways of the Central Government. It has put a spoke in the wheel of the Pepsu Ministry which has presented the Patiala University Bill in the State Assembly. The Central Government has come out with a scheme for a Combined University for the Punjab, Pepsu and Himachal Pradesh in order to sabotage the move for the Patiala University. As a matter of fact, the present Punjab University is serving these three States. It has become too unwieldy; it has more than 50,000 students taking the Matriculation Examination, 20,000 taking the Intermediate Examination, and 10,000 taking the B.A. Examination every year. In the very nature of things, this University should be split up into three separate Universities, one for each State. The Radhakrishnan Commission recommended the formation of small Universities, so that they may be able to function efficiently. To my mind, the only

bugbear for the Central Government is that the proposed Patiala University will be a step for the encouragement for Punjab Language and Literature. The status of Punjab in the present Punjab University is not satisfactory. The only place where Panjabian thrive in the present set up is Pepsu.

The foundation of new Universities should be a matter of joy and not dis-satisfaction. To propose a combined University for three States, when small States like Kashmir, Baroda and Travancore have Universities of their own, is to say the least, preposterous. I hope you will organise public opinion in favour of early establishment of the Patiala University.

Delhi Dr. Gobind Singh,
M.A., Ph.D.

Gurdwara Rakabganj

Sir,—I have read in your columns a letter to the Editor, written by com. S. Balwant Singh, M.A. on the above subject and I agree regarding the dilapidated condition of the Gurdwara, expressed by the writer.

Being an old resident of the State, I can confidently say that never has a serious effort been made to reconstruct the historic shrine. I think the structure standing there is more than a century old and if I don't err, it is the same one built by the great Sardar Bagha Singh, when he undertook to locate the historical places connected with Sikh history in Delhi and built Gurdwaras thereon.

In the early twenties of this century when the British rulers in India planned to transfer the seat of the Government from Calcutta to Delhi and construction of New Delhi began, Sikh contractors took a leading part in constructing the Capital for the British rulers and thus made fortunes for themselves with which they, built palatial houses for themselves.

If I don't make a wrong estimate the Sikh Contractors own at least one-fourth of the private property in New Delhi. It is good and heartening that the Almighty Sat Gura has bestowed his blessings upon these Sardars and thus they are leading a princely life, but the pity is that they have never attempted to rebuild the Rakab Ganj Gurdwara. We rejoice over the spirit of renunciation shown by Maharaja Ranjit Singh in declining to accept for himself the kingly and precious ring and presented it to Sri Darbar Sahib. Again the late Maharaja of Nabha once declined to accept any honour for the services rendered by him and said, "If my services carry any weight Gurdwara (Siganj) must be built here". Despite all this past history Sikhs of to-day never thought it fit to reconstruct this historic Gurdwara of a befitting style and model.

My humble knowledge and experience leads me to conclude that such vast constructions and projects cannot be completed by public bodies or Gurdwara Committees; it is only an individual who with the blessings and backing of the masses could complete such vast jobs. When constructions of such a grand nature are thought of, people shrink to take responsibility for want of money required for such constructions. But I think it is not money but the spirit of man that blocks the way of such constructions. If a single man volunteers with grim determination, real and single-minded devotion, I am sure the project can be completed within five years. What is required is only a man with the above qualifications. Who does not know that Sir Syed Ahmed, Shri Madan Mohan Malaviya, Sir Ganga Ram and Rai Sahib Kidar Nath established big institutions like the Muslim University, Aligarh, Hindu University, Benares, Sir Ganga Ram Library and Hospital in Lahore, so many institutions in Delhi, under the name and management of Ramjas Society came into being. Institutions, can be raised with determination.

I hope, Saint Randhir Singhji or some one like him will undertake this onerous job and see that it is completed as early as possible.

So far as finance is concerned, I am sure it could be found in abundance, if a man with grim zeal and determination jumps into the field. A deputation of five persons should undertake a tour of India to collect money. The deputation should consist of well-to-do wealthy persons so that they could get money from the general public. Hindu intellectuals of the majority community of India for whose protection the great Gura laid his life should be persuaded to contribute generously towards the fund.

Simplicity and dignity should be the criterion criterion and a befitting structure should be raised, which will surpass all the standing monuments.

I do hope that my lonely voice will be heard and steps will be taken to undertake the job in hand at an early date.

Narayan Singh Mudbur.

Protests against Transport Nationalisation

Jullundur—A mammoth Provincial Conference of Transport Organisation was held at Jullundur to protest against Nationalisation of Motor Transport by Punjab Government. The huge procession with over 900 transport lorries passed through the town. S. Gurmukh Singh Massaffir was President of the convention. It was a huge success.

Men's Chief End— Socrates' Death

(Contd. from page 7)

that death is either annihilation, to be compared to dreamless sleep ("Eternity is nothing more than a single night"), or it is a migration of the soul to the dwelling place, of those who have died and yet live, where are the true judges. "The other denouements who were just to their lives", with whom it "would be an infinite happiness to converse," and who are happier than men on earth, for "they are immortal," at least if the common belief is true. In any case, "no evil can happen to a good man, either in life or after death". He closes with the famous and oft quoted words: "But now the time has come, and we must go hence: I to die, and you to live: whether life or death is better is known to God, and to God alone."

In any case, he feels his death to be an occasion for rejoicing, as he will be safe from harm whether annihilated or living with God.

The Jailer brings the poison and gives Socrates directions: "At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of colour of feature, looking at the man with all his eyes, Socrates, as his manner was, took the cup and said, 'What do you say about making a libation out of this cup to any god? May I or not?'" The man answered, "We only prepare, Socrates, just so much as we deem enough." "I understand," he said, "but I may not must ask the gods to prosper my journey from this to the other world—even so—and so be it according to my prayer." Then raising the cup to his lips, quite readily and cheerfully, he drank off the poison.

When Crito asks, "In what way shall we bury you, Socrates?" Socrates answers,

N. V. M. Lal "Kunwar"

Starring Suraiya, Nasir Khan, Usha Khan, Durga Khote, Jaihind and Agha "Lal Kunwar" is said to have become an interesting picture. Romance heightened by mystery gives it an entirely new flavour and we are sure M/S National Finance Ltd. will reap the benefit of "Lal Kunwar". Enchanting tunes have been provided by the famous Music Director S. D. Burman.

Verma Films "AURAT"

Producer-Director Bhagwan Das Verma is busy translating his words into action. No wonder see him spending lavishly on "AURAT", a spectacular picture. Starring pretty Bina Rai, Premnath and Purnima. At this rate Aurat is likely to dazzle the eyes to the audience with its beautiful sets and thrilling incidents. It will be ready for release some time in October.

"Pancholi's" "AASMAN"

Ready for release is Producer-Director Pancholi's "AASMAN". It is the story of a boy who was denied affection and understanding during his childhood. The result was an embittered and

"In any way you like, but first, you must catch me, the real me. Be of good cheer, my dear Crito, and say that you are burning my body only, and do with that whatever is usual and what you think best."

His last words were: "Crito, I owe a cock to Asclepius; will you remember to pay the debt?" "The debt shall be paid," said Crito: "Is there anything else?" There was no answer to this question, but in a minute or two a movement was heard, and the attendant uncovered him; his eyes were set, and Crito closed his eyes and mouth.

Cine Page

rebellious boy ably portrayed by Nasir Khan. Petite Shyama is the feminine interest while others in the cast are Lalita Pawar, Madri Parshad and Arti. Popular playback singer G. H. Atta has sung some soulful songs in "ASMAN". Messrs Wadia Patnam pictures have completed all the arrangements of its release throughout the circuit.

"BEWAFÄ"

BEWAFÄ, is ready for release through the Hindostani Pictures, in Delhi U. P. Ashok Kumar, Nargis, Raj Kapoor or its writer, Bahadur Sailani or its melody maker, A. R. Qureshi, every body has portrayed his or her role in its making to the fullest satisfaction of its Director, Shri M. L. Anand.

Jupitar's "RANI"

In the wake of its tremendously successful super E.K. THE RAJA. Here comes Jupitar Picture so much cherished long awaited super RANI a subject entirely new for our Indian (cinema), seekers of some thing new in pictures. Rani depicts the story of woman of a thousand moods who was borne to love but her love was maddening and his role is performed by the versatility personified i.e. Usha Nadi, the darling beauty of Nishan and Meera. She is supported by Anup Kumar and Raja Wahab Rashmi.

With music and entertainment of very high order, Rani is awaiting an early release at Odessa, New Delhi Jubilee and Khanna Delhi with many more key stations of U. P. and East Punjab. This picture is being released through All India Film Distributors, Delhi in Delhi and U. P.

"YUKIWARISOO"

M/S Kapur Radar Ltd have released the Sita's best film of thirty years "BYGONE TIMES". They are also releasing another reputed film of the international film Festival of India "YUKIWARISOO" very shortly.



Nigar in Hyderabad hi Nuzhen

Mal. No. 41, Engels

The Life of an African Native

A good picture of life in British Africa is given in the book "To know a Continent" by Colonel and Mr. Penn, Leslie Stuart, the Member of Parliament, who both have worked in this part of Africa for years.

The book tells us how slavery has been done away with but that the so-called "Fellahs" are very poor. African slaves in 18 years is pulled to pay, at the same time the native is free for work and from home, for one thing is as death to him from the collar, who has to be paid in here.

Every year thousands of natives sail forth to work for their farms. For weeks they travel through the bush and swamps carrying mosquito nets, the swampy regions. Once the natives have earned his wages, he has to leave. Usually he has been away for about ten months. On his way back he wears his newly bought shorts, his new shoes, coat, and hat.

He is now a different man. He has a new passport, rolled up, in his mosquito net bag. He has been through a lot of trouble because at his new power resistance he is most successful. Therefore he has very little to say. He only has a few things left to buy a little food but no more for that grand machine GUNNIE.

This remedy, which is often used, checks the fever, is not only indispensable to the African native but also to millions of people all over the world. A daily dose of 15 to 20 grains during fever 5 to 7 days is advised by the Committee of Experts on Malaria of the new League of Nations who at the same time recommended as a prophylactic daily dose of 6 grains during the whole of the malarious season.

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Communism — Road to Savagery and Barbarism

Congress—Akali Accord Essential to Meet Communist Threat

Faridkot.—Religious governments based on 'Dharma'—Justice were the best forms of Government observed Sardar Baham Singh M. P. and President Shromani Akali Dal while presiding over an Akali conference held at Faridkot on Dussehra Day. The Akali Dal President remarked that these times had not gone yet when religious Governments could function properly.

As a matter of fact religious Governments formed the best States. Maharaja Ranjit Singh's regime in the Punjab was a glaring example. He however, distinguished between religious and communal governments and observed P.E.S.U. Ministry had religious but not a communal character.

United Front Ministry

Discussing the Akali Party's relations with the United Front Ministry the Akali Dal President remarked that P.E.S.U. Ministry was formed with their aid and blessings and the Akali Party found that the Ministry did not work along to their wishes they had withdrawn their (Akali) support. This Ministry was when two free States Ministry from the above and Congress dominated secretariate from below. S. Hukam Singh added that if the Government in the Punjab could not attend

to this, would be acceptable to them.

S. Hukam Singh bitterly criticised Raja Faridkot for his Congress activities and remarked that he was a slave of the ruling party. He warned the Congress against the degradation in their organisation brought about by the Rajas enrolling Congress members without the members having to pay subscription. He said that though such membership did not mean anything still people should not allow themselves to

be enrolled as members in that manner.

The conference was attended by S. Gaur Singh Rawwala Chief Minister Pepsu and his other cabinet colleagues including S. Bhupinder Singh Man, S. Dara Singh, Chaudhri Ataur Singh Ch., Ram Singh Subedar, Oskar Singh and Jathedar Sampuran Singh Ramani.

Sikhism and Communism Poles Apart

Merger and Rajpramukhs a Congress Stunt

Sikhs Demand Fair and Democratic

Bhatinda.—S. Hukam Singh, President of Shromani Akali Dal, declared in a press interview at Faridkot that an alliance between the Congress and the Akali Party was necessary to fight the Communist menace in Northern India.

The Akali leader stated that the Congress was unable to meet the increasing challenge of Communism. Only the Akalis were capable of meeting it successfully. This alliance would materialise only when the Congress realised the injustices done to the Sikh community.

Congress-Akali Accord

When asked as to what stood in the way of such an alliance, the Akali chief stated that they had three grievances against the Congress, namely injustice to the Sikhs in recruitment and promotion of Government employees, discrimination towards Sikh Backward Classes and refusal to entertain the establishment of a Punjabi speaking state.

Rajpramukhs

S. Hukam Singh declared that the Akali Dal was not interested either in retaining or abolishing the institution of Rajpramukhs. If the principle was accepted on an all-India basis, they would not mind if the P.E.S.U. Rajpramukh was also removed. But they did not stand for singling out the P.E.S.U. Rajpramukh.

Merger More

S. Hukam Singh said that the merger of P.E.S.U. with Punjab or vice versa was one and the same thing. They would not object to it if it was for the formation of a Punjabi-speaking state.

Desperate Congress

The Akali Chief charged that the Congress was out for a desperate bid for power before the bye-elections in P.E.S.U. The recent reverses in municipal elections had unnerved them, and they did not cherish the idea of fighting the bye elections without being in power.

Masterji And Communists

Questioned about Master Tara Singh's recent offer to the Communists, he remarked that he had not met M. Tara Singh after that development and thus was not in a position to

say much. Still he felt that the proposal did not imply liquidation of the separate identity of the Panth.



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Grievances Against Congress

The Akalis had three grievances, said the Akali leader against the Congress viz. injustice to Sikhs in Government services, discriminating treatment with Sikh Backward Classes for constitutional safeguards and the non-grant of separate Punjabi Speaking State. The Akalis were ready to refer all demands to an independent Commission whose arbitration